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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (ACTS 10: 34, 35).

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"HANDS ACROSS THE SEA."

BY WILLIAM A. HYDE, PRESIDENT OF POCATELLO STAKE OF ZION.

TO ONE whose life has been spent within a radius of one hundred and fifty miles of his birthplace, there can come no proper conception of the immensity of the earth. He can get no adequate idea of the limitlessness of space, only as he gazes into the heavens at night time. Reading cannot supply the deficiency in his knowledge, nor can the conversation of men, however picturesque and enthusiastic. He may let his imagination take wings—if he have such a faculty—only to find at last, if fortune ever favors him with travel, that his fancy has not been true to fact. So it is with me, as I attempt to see you and speak with you across thousands of miles of land and sea. I have little conception of the distance, either in reality or in sentiment, and I wonder if the title to my epistle is a proper one, and that even in spirit my hand can grasp yours in the fellowship that should exist between yourselves as English people, and myself a Westerner of America.

You have seen many of my type upon your shores, sent there with the Gospel message, and you have borne with them in their faults, sympathized with them in their lack of worldly experience, and loved them for what they have brought you. These same young men have come back to us, refined by their contact with your culture, and we have felt that you have something that America does not possess. On the other hand, your people have come by the thousands to our great land; we have pitied them in their heroic attempts to adjust themselves to our crude conditions, have sympathized with them in their strivings, and have loved them at last, not only because of a fine staunch quality, but because they have proven to us that the Gospel of Jesus

Christ is too broad for America, that it reaches beyond this earth itself and can be properly visualized only as we follow it through the corridors of the stars into the infinite universe.

They say that the English people are not sentimental, which however I do not believe; but if it be true, and you do not comprehend what I have just said because it is lost in feeling, let me say that it is not sentiment, but is given as a fact most apparent to those favored with a view past the merely superficial things of this world.

I have read much of England and of her great men. Being something of a hero worshiper, I have paid homage to your mighty statesmen, poets and philosophers. America has not produced many such, because she is not old enough. A man is a son of his nation—of his people—of their culture, as well as a son of his mother. When America is five hundred years old she may have a Shakespeare born to her.

I have been reading Carlyle and Ruskin lately. What a ponderous hammer Carlyle swings! How Ruskin's rapier scintillates! But did it ever occur to you, my kinsmen, how marvelously near these and others have come to great truths yet not discovered them? They reveal the minor facts of life—of public and of private duty, but though some of them have been astronomers they have not fathomed the heavens! They say that Spencer knew nearly all that can be known by man, but has he said one enlightening thing of God? Darwin announced one of the greatest theories of life—that of progress, but could he link it up and apply it so that faith in God could harmonize with it? Prophets are born of God's plans and purposes, not of national culture and worldly philosophy. So we find that there is a dividing line as distinct as a hedge row, between two realms of thought, the thought that pertains to the mind and that of the spirit. In the realm of the mind you have triumphed in the past, but in the originating of the spiritual it has not been your privilege or mission to excel. Your sturdy reformers, it is true, carried a light, but it was only a lantern. It led you out of the murky darkness of night, and we of America cannot, must not, forget that our fathers followed its rays to Plymouth Rock; but who could hope for the revelation of God on English soil? Do not resent this conclusion; let me tell you why this thing could not be. Could that government, or that public sentiment that would not endure the Puritan with his lantern, tolerate one who bore a celestial light? Could a country famous for its philosophy, which reasons and speculates only, have anything in common with a system which says: "Thus saith the Lord?" One cannot safely put "new wine into old bottles." Something new was to be given to the earth, and there must be a new nation to receive it. It is the greater part of England's glory that she laid the corner stone of that nation.

One stands in awe before the wisdom that has made of men and nations the tools and instruments for the accomplishment of Divine purposes. The Master Workman has set for each his task. The world must admit that your country has been in the front of progress from its beginning. Your flag has led the way into many dark places. I shall not question the motive that carried it there, but I believe that God led the way. America could not have liberated Palestine, an event which the Heavens have been waiting for; that was the high privilege of your modern Crusaders. So America, with the light of the newly revealed Gospel radiating from her shores, must look to England and recognize her as a companion and co-labourer. She cannot do otherwise; and her statesmen, if they bow to a popular clamor and renounce this brotherhood, will sever a bond by which, not blood nor national interests, but God himself has united us!

But with so many common interests existing elementally, wherein is America yet essentially different from England? America has youth, she is plastic. Moreover, there is an intangible something about America that one feels in the air—a largeness, a freedom that touches the heart and makes it quicken. Ask me what it is, I could not tell you except that it has in it the comfort of a blessing, and the sureness of an authoritative promise.

What is the difference between your freedom and ours? In effect but little, for you have a liberal government and have been blessed of late with rather democratic sovereigns, but in process of action much. Your statesman, Mr. Bryce, has said that "we have not yet shown our ability to survive;" but we have proven what monarchies never have established for themselves—that a democracy can adjust itself, though perhaps with some pain, to the progress of truth in the minds of men. It is truth that rules, and it is coming to be in this day that the intelligent mass of men must control.

With the people of England, many of us here in America feel a twofold relationship. Some of us trace our lineage to you, and all honest men, it seems to me, must recognize the bond of common ideals. We can overlook your national dogmatism if you can forgive our youthful crudity, so we are more than friends. I am one of those who think that had your statesmen and ours been entirely frank and honest with each other and with the world, these two great nations would to-day have been leading well on the way toward the ultimate goal of civilization—peace for the world; but since men and nations cannot of themselves come together on this matter, they must and will be brought to it by such means as a just and relentless Providence shall dictate. The nations at this time, sore though their distress has been, evidently have not been able to subject their selfish interests to the generous plans of One who knows no difference between Anglo-Saxon, Slav, Frank or German.

America is distinctly different from the rest of the world in this, which men of all nations note, but which only the Latter-day Saints attempt to explain—that she has a mission pre-eminent among modern nations. Is it not to be found in these facts? We occupy toward the modern world a relationship similar to that of the Israelites to the ancient world. This much is plainly analagous to us at least; the Son of God revealed himself anciently through the Israelites, and now in this day, again, he has similarly honored America. A people was prepared for him anciently, and a nation has been prepared for him in these latter days. In this also there is a likeness—the Jews did not know their great mission and neither does America. The Hebrews laid the foundation for the blessing of mankind, and the great gift was contributed to the world that all people who would could partake of it. In like manner, America has become a world benefactor.

It matters not so much, then, that you were born in your island, or that I was born upon the western hemisphere, so much as that you and I are born of the same spirit and have entered into the same communion. Kinship of spirit and faith of the individual have no national boundaries. There is a citizenship and brotherhood that is larger and more inclusive than that afforded by any earthly jurisdiction.

Again, has not the observer, who has sought to have spiritual insight into what his natural eyes beheld, seen the petty conceits of men being swept aside or overwhelmed by the comprehensive movements of a Providence which seems in very reality to hold us as in the "hollow of a hand"? We stand in awe of it, and in view of it, one can conceive of a time when all things material and spiritual shall unite in the proclamation of the existence of its Author. According to the Word, barriers of land, ocean, time and space shall be eliminated, the momentary tenure of man's material possessions shall be set aside, and the God of Heaven shall assert himself to the utter confounding of the nations that know him not. Before the dawn of the day that shall follow, what storms shall this earth see! The miasma of false belief as to God that has poisoned thought and prevented faith must be torn from the earth, even though forms of government and customs and usages of men perish in the operation. These things in effect have been declared. Even now the heavens are portentious of them. As following some fierce storm of a summer day, when trees have been splintered and the skies have rocked with mighty thunderings, there comes the lull of absolute quiet and peace, and the sweetness of air washed clean by heavenly deluges, so shall the result of this universal tempest be. The great heart of the world, which would always be right if it could, will rejoice in an era of unselfishness, when truth and equity "shall cover the earth as the deep waters cover the great

deep." We may mutually suffer in these convulsions of society and nature, but we shall mutually rejoice in the glow that shall follow after. Of this much I feel sure: that your nation and mine, though they may suffer much, shall continue to serve, with some fidelity at least, the cause to which, knowingly and unknowingly, our greatest men and women have dedicated their lives. That cause is the furtherance of the purposes of the Almighty. Can you as Englishmen think differently? If not, then may we truly clasp hands across the sea.

THE GRACE OF GOD.

By William A. Morton.

Every human being born into the world is a recipient of the Grace of God. Man's very existence is evidence of it, for, as the Apostle Paul said, in God "we live and move and have our being." There are people who do not seem to see the grace of God in anything except in the saving of souls, whereas it is illustrated in *all* His works. I have just returned from a walk in a beautiful park. On every hand the grace of God was clearly exhibited. I saw it in the birds that sang in the trees, in the flowers that filled the air with their sweet perfume, in the dew that glistened on the grass, and in the sparkling fountains: the whole atmosphere seemed filled with it. And as I strolled along, admiring the works of Nature, I was reminded of a little poem, a production of one of Utah's poets, in which he says:

> Earth, with her ten thousand flowers,
> Air, with all its beams and showers,
> Heaven's infinite expanse,
> Sea's resplendent countenance,
> All around and all above
> Bear this record: God is love.

That which the poet speaks of as the love of God, I here refer to as the grace of God.

But the grace of God is not seen alone in things that delight the eye and gladden the heart; it is in pain as well as in pleasure; in sorrow as in joy, in death as in life. A few years ago my wife and I visited a woman who had been confined to her bed for nearly forty years, and never have I seen a greater reflection of the grace of God than I saw on the countenance of that patient sufferer. Those who waited on her told us they had never heard a murmuring word escape her tongue, but that every day she gave thanks and praise to God for his sustaining power. She was a woman of more than average intelligence, and during the days of her infirmity had composed three books of Gospel hymns, some of which she sang to us. When she talked to us about the grace

of God we kept silent; we recognized the authority with which she spoke, the authority of forty years' experience.

There is as much difference between the man who possesses the grace of God, and realizes it, and the man who does not, as there was between the Pharisee and the publican to whom the Saviour referred in his parable. A realization of the grace of God saves a man from egotism and keeps him humble. I remember staying over night in a peaceful little home in a small town in Colorado. The owners were an elderly man and his wife who had settled there many years before. In the morning, while the good wife prepared the breakfast, the husband and I went for a walk. As we walked along together the old gentleman pointed to a fine, brick dwelling and said: "That home belongs to one of my sons. He also possesses one hundred and sixty acres of fertile land; he has a splendid wife and three children; they are in very comfortable circumstances and are faithful members of the Church of Christ." Then pointing to another good, substantial dwelling-house, he continued: "That is the residence of another son and his family. They are equally well fixed and are active members of the Church. And in the home that you see yonder lives my daughter. She married a good Latter-day Saint; they are raising a family, and are quite prosperous. I myself am what most men call well-to-do. Last year I realized six thousand dollars from my wheat crop; I have a flock of sheep which has brought me handsome returns for several years; I own stock in a bank and have a respectable bank account. 'Mormonism' (which is simply another name for the Gospel) found me in a coal mine in Wales, where I was eking out a mere existence for myself and family. A 'Mormon' missionary came down into the mine one day at noon, and as I sat eating my lunch he taught me the Gospel. I accepted it, as did also my wife and children. A few years later we came to Zion, where we have been blessed abundantly. I realize that my days on earth are drawing to a close; that ere long I shall have to leave all my earthly possessions. The thought gives me no concern whatever, for I will take with me far greater riches, the riches of eternal life." Then stopping and looking me in the face he added: "All these things have come to me, not because of works of righteousness that I have done, but by the grace of God."

This spirit is manifested by every true disciple of the lowly Nazarene, who, notwithstanding there dwelt in him "all the fullness of the Godhead bodily," said that he could do nothing of himself, that it was the Father who dwelt in him who did the works.

All mankind are children of the self-same God, and, because of this, all are entitled to his grace; it is a free gift, as is the sun, "which sheds his rays of light to all;" but in order to receive the benefits of the sun, one must not shut himself up in a dark cellar. It is the same with the grace of God; if one wishes to

enjoy it he must open his heart to it as the flowers open their petals to the sunshine.

The grace of God is often found in places where it is least expected. There was a humble carpenter's shop in Nazareth that was filled with it, but search as one might he could not have found it in the palace of King Herod. And as with places, so with people. "There are painters, writers, musicians, who can do anything except produce moving works of art; there are brilliant speculators who can discover anything except truth; there are successful men of action who can do anything except what is right. Everywhere we see powers that remain futile and perverse, even when they win fame, because they lack the grace of God." In this connection we are reminded of what the Apostle Paul wrote to the Corinthian saints: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty: and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence."

A closing thought in relation to this most precious gift—it will endure for ever. It is not of the earth, earthy; it came from heaven, where it existed in the bosom of the Father from eternity. Death does not deprive men of it forever, as many suppose; no, it follows men—the wicked and rebellious—into the "prison house," and when they have paid the "uttermost farthing," it opens the door and sets the captive free.

THEIR TESTIMONY.

The bird on the wing so blithely doth sing
His song of thanksgiving and praise;
He testifies strong, thro' the medium of song,
God's goodness and wonderful ways.

The flower in bloom, in garden or room,
Its fragrance and beauty displays.
Sweet emblem of rest, you mutely attest
God's goodness and wonderful ways.

Ye mountains serene and valleys so green
Your grandeur its message conveys.
The brook and the rill are murmuring still
God's goodness and wonderful ways.

Each season in turn, should help us to learn
The wisdom revealed in its days.
In sunshine or rain, the elements proclaim
God's goodness and wonderful ways.

Newcastle Conference. R. HOWEY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 15, 1921.

EDITORIAL:

STAY WHERE YOU ARE!

IT HAS frequently been observed, and the observation is noteworthy, that no sooner does a man or woman in the outside world become a Latter-day Saint than he or she is imbued with a strong desire to be gathered to the bosom of the Church. Contented to remain where the Gospel found them until baptized, after their admission into the fold they know no rest until they are on their way to America and the region of the Rocky Mountains, where the main body of our people now dwell.

This is a perfectly legitimate desire, and, under ordinary circumstances, would be a very proper course for Latter-day Saints to pursue. The keys of Israel's gathering were brought forth from heaven for the express purpose of awakening such a desire and giving it realization. Moses, the leader of ancient Israel, who held those keys at the time of the Exodus from Egypt, came as an angel and conferred them upon Joseph Smith and Oliver Cowdery, as set forth in the book of Doctrine and Covenants (section 110). Impelled by the spirit of gathering which followed, tens of thousands of people, after embracing the Gospel in European and other countries, left native land, crossed the stormy ocean, travelled with ox-teams or hand-carts over sun-parched plains and snow-capt mountains, and settled in a region once barren, but now blossoming, in order to be with the saints already assembled upon the Land of Zion. All of which was perfectly right and proper.

In carrying out any commandment of the Almighty, however, it is necessary to use wisdom and judgment. Zeal is an excellent quality, if kept within bounds, but if carried to excess, it becomes fanaticism, the prolific parent of mischief and misery. The saints should beware of such influences. They should practice moderation, and not allow personal interest or selfish desire to direct their course or govern their conduct. In a word, they should "take the Holy Spirit for their guide."

Disregard of the Spirit's promptings, and the advice of men chosen of God to give counsel to his people always brings unhappiness and often ends in disaster. In the year 1856 a terrible calamity befell two companies of emigrating Latter-day Saints, mostly from Great Britain and Scandinavia, who had crossed the Atlantic and reached the Missouri River, then the western frontier of the United States, and were making their way

over the vast, uninhabited plains to the settlements of the saints in the Rocky Mountains. These emigrants, with handcarts containing their baggage, trudged afoot, pulling or pushing their laden vehicles. All might have gone well with them, for other emigrants had safely crossed the plains in like manner the same season; but the two companies in question started late, contrary to counsel and instruction from the First Presidency of the Church, and an early and unusually severe winter overtook them before they could reach their destination. The result was that many of them perished, in spite of relief promptly sent as soon as their perilous situation became known.

"The hand-cart tragedy," as it is called, did not prove wrong the work of the gathering. It was doing the right thing at the wrong time that constituted the error and caused the trouble. The gathering of scattered Israel, foretold by God's prophets in ancient times and begun by a prophet of God in the nineteenth century, will go on until it is fully consummated; for it is one of the main objects for which the Gospel and the Priesthood were restored, and the Church of Christ re-established in these days. But that gathering must not be done "in haste," the Lord says, lest confusion and pestilence result. And it must be as his servants direct. Nowhere is it said that the gathering shall be incessant. Of necessity there are periods of inaction in every great enterprise, which, like the avalanche, gathers additional force from a temporary delay.

The counsel of the General Authorities to the yet ungathered saints, is not to flock Zionward under existing conditions; but to remain in the countries where they now dwell, and honour the laws of those countries. Such as have homes and employment, especially, should stay and help build up the Lord's work in the various missions and conferences and branches, strengthening the hands of the elders and other missionaries labouring among them. It is not a favourable time to migrate to the Rocky Mountains. Abnormal industrial conditions prevail in that region, as in other parts of the world. Many of our people are out of work and cannot find employment, and those who go there now, hoping to better their lot, are liable to be disappointed and to become disheartened.

Be not alarmed, ye to whom this counsel comes, because God's judgments are falling upon the nations. "My people will I preserve," is his promise; and he is just as near to his people in Europe as to his people in America. Do your duty and fear not. You are in the hands of a kind and all-wise Father, who knows and is able to supply your every need, and give you ample protection. Trust in him. You are just as safe in your present homes as the missionaries who are sent to proclaim the message of salvation and warn the world of what is impending. So long as they continue to come, you need not fear to stay, particularly

if you do what you can to help them spread the knowledge of the truth.

Be not fearful because of events that are taking place around you. "Stand still and see the salvation of God." Stay where you are until further instructed. There is a time for all things, and the Lord's time is the best time.

O. F. W.

PRESIDENT WHITNEY AND PARTY IN THE SWISS AND GERMAN MISSION.

(*Continued from page 556.*)

LEAVING Zurich on the morning of August 15th, we spent a delightful day in the beautiful lake region of Lucerne. As we sailed over the placid waters of the lake, the towering peaks and beautiful woodlands on every side reminded us of our beloved Zion. Nestled in nooks along the shore are small villages, and even on some of the mountain summits hotels have been erected for the accommodation of tourists who come to admire this wonderland of the Alps.

After winding in and out through the mountain passes for an hour or more, we left the boat at Tellskapella, the place where William Tell is supposed to have landed when he escaped from his captors. Following a winding path up the mountain side, we came to Oxenstrasse, and from this vantage ground we got a more perfect view of the lake and mountains. We walked along the narrow roadway till we reached the upper village on the lake—Fluellen, where we took the returning boat, arriving at Lucerne the same evening.

The following day we took train for Basel, the headquarters of the Swiss and German mission. We were kindly received by Sister Ballif, her daughter Evelyn and the brethren employed in the office.

Wednesday evening, August 17th, we held a meeting at Basel. President Ballif had told us not to expect a large audience, as the branch there is small. We were agreeably surprised when a congregation of two hundred and twelve persons greeted us. They all listened intently to the splendid discourse delivered by President Whitney. He told them that Joseph Smith was not only a Prophet, but a Seer also. A Seer, he said, is one who sees with spiritual eyes, the only way in which a man in the flesh can see God. We are now in our second estate, and see only with our natural eyes, but in our first estate we saw with our spiritual eyes. The speaker referred to a number of Prophets who had seen God, among them Moses and the brother of Jared. It was by virtue of his seership that Joseph Smith was able to translate the Book of Mormon. Told how the Prophet had seen Newel K.

Whitney in vision before he had ever met the man. When he met him he recognized him immediately.

Elder Thomas M. Wheeler spoke about the missionary system of the Church. The reason Latter-day Saint missionaries are in the nations of the earth to-day is because the Gospel of Christ has been restored, and they have been commissioned to carry it to the people. In order to obtain salvation men must yield obedience to the Gospel. Man is the crowning work of God's creation. God so loved the world that he gave his only-begotten Son "to suffer, bleed and die for man," that through him the world might be saved.

Sister Whitney expressed the great pleasure she had in meeting the people of Switzerland, and testified concerning the blessings that come through obedience to the Gospel.

It was with reluctance that we bade Sister Ballif, her daughter Evelyn and the brethren at Basel good-bye; but we were delighted with the thought that President Ballif would continue with us on our visit to the conferences and branches of the German mission. We proceeded to Frankfurt, where, through the efforts of Elder Stoddard, a splendid hall had been secured. When we entered the building we found five hundred and forty people in their seats waiting for the meeting to commence.

President Whitney, speaking through an interpreter, said the people who went to Utah and settled in that western desert did so because they believed in the revelations of God, and in the restored Gospel of His Son. That which is called "Mormonism" is nothing less than the Gospel of Jesus Christ. Told of a conversation he once had with a learned man, who said the Latter-day Saints did not know the strength of their position. The gentleman was mistaken. The saints realize full well that they are under the guidance of the God of Abraham, Isaac and Jacob, and their strength comes from him. President Whitney gave a vivid description of Joseph Smith's first vision, in which he beheld and communed with the Father and the Son; explained the divine origin of the Book of Mormon, which contains the history of the ancient inhabitants of the western continent, also the everlasting Gospel which was taught them by their Prophets and also by the Lord himself after his resurrection; told about the restoration of the Holy Priesthood, by which the Church of Christ had been re-established in this dispensation. Israel, he said, had been scattered among the nations; but the gathering was in progress. All the purposes of the Lord will be consummated in due time.

Sister Whitney and Elders Wheeler and Taylor bore testimony that the Gospel had been restored through the Prophet Joseph Smith, and told of the blessings that follow obedience to it.

On the morning of August 19th, we took train to Mainz, where we embarked on a river boat and sailed down the Rhine to the

City of Cologne. It was a perfect day, and the ten-hour ride on that old historic river will long be remembered. We arrived at Cologne two hours after schedule, the water being so low that the boat could not proceed at the usual speed. Through the efforts of Elders Fuhriman and Renckert, and the saints of the branch, a meeting had been arranged at the regular meeting-place. There was a good attendance of saints and strangers.

President Whitney delivered an instructive discourse on the personality and power of the Holy Ghost. Referred to the baptism of the Holy Spirit which the Apostles received on the day Pentecost, at which time Peter answered one of the most vital questions ever asked—"What must we do to be saved?" The reply of the Apostle was, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Elder Whitney then cited examples of the power of faith, and testified that the Gospel restored through the Prophet Joseph Smith was not a new Gospel, but the true and everlasting Gospel of the Lord Jesus Christ.

President Ballif said the Lord's representatives are in the world preaching the Gospel; the message which the elders of the Church of Jesus Christ of Latter-day Saints are declaring is the Gospel in its purity and simplicity.

We left Cologne early Saturday morning, the 20th ult., and arrived at the beautiful city of Hamburg late in the afternoon. The following day three meetings were held. The morning session of the Hamburg conference, which was devoted to Sunday-school work, was held in the City School Building, the afternoon and evening meetings in the Bans Gesellschaftshaus, a public hall which had been tastefully decorated for the occasion with flowers, flags and ferns. The Sunday-school session proceeded in perfect order, without any announcement from the presiding officer. A girl, about thirteen years of age, opened the school with prayer, and another little girl from the primary department, in a few well-chosen words in English, welcomed President and Sister Whitney. Two other girls from the same department presented each of the visitors with a beautiful rose. We were not a little surprised on finding one hundred and eighty pupils in the kindergarten and primary departments, and two hundred and sixty in the theological class. We visited all the departments and were deeply impressed with the good work done in them. Although we could not understand the language, the illustrations were so perfect that we got the thread of the lessons. We had another surprise in the intermediate department, where we found a sixteen-year-old boy acting as a teacher and doing excellent work.

On the return of the classes to the assembly room, songs and recitations were given, after which the visitors expressed their appreciation of the splendid welcome they had received.

In the afternoon President Whitney addressed a congregation of more than five hundred people. He said revelations of the Lord are to be found in other books than the Bible, namely, in the Book of Mormon, the book of Doctrine and Covenants, and the Pearl of Great Price. "Adam fell that man might be," and through the sacrifice of the Saviour it has been made possible for man to obtain eternal life, which is the greatest gift that God can bestow. The building of the New Jernsalem and the return of the Jews to their old home in Palestine would be accomplished in the due time of the Lord. Dwelt on the personality of God and on the glorious vision which he had vouchsafed to Joseph Smith, through whom he had also restored the Gospel.

Sister Whitney spoke feelingly of the kind reception given her and her traveling companions, and Elders Wheeler and Taylor bore testimony.

A choir of about sixty voices rendered special music; Miss Ahlfeld sang a solo, and a double quartette gave a selection.

About six hundred people were present at the evening session. President Ballif said that while the Latter-day Saints preached a restored Gospel, it is the same Gospel that was preached by Christ and his Apostles. It will save all men who render obedience to it.

Elder Wheeler referred to the condition of the world religiously at the time Joseph Smith received his first vision. In every dispensation the Lord has raised up Prophets, and has made it possible for the people to know that they were his divinely-appointed messengers. It is the same in the case of the Prophet Joseph Smith.

President Whitney spoke about conditions in the spirit world; said the spirit world is the spiritual part of the earth. Christ preached to the spirits in prison, and organized his forces to carry on the work. Occupations in the world to come will be similar to those here, but will be on a higher and a better plane.

President Alfons Finck, of the Hamburg conference, was the interpreter, and acted as such at almost all the meetings held in Germany.

THOMAS M. WHEELER, Secretary.

HOW I BECAME A "MORMON"—A NOTTINGHAM CONVERT'S STORY.

BY ANNIE E. NOBLE.

IN THE year 1906 my husband and I were spending a few days with some friends in Gainsborough. One afternoon two gentlemen called, and, to my great surprise, I learned that they were "Mormons." This was interesting to me, for I had never met

anyone of that faith. I soon found that they were from Utah and Arizona respectively, and were labouring as missionaries in the city of Gainsborough.

Almost as soon as I knew their errand to this country, I felt a keen desire to hear something of their beliefs and teachings. So eager was I that I put question after question to them, and to my utter astonishment they were answered in a direct and reasonable way. The Scriptures were opened up to me in a manner I had never known before. After "tea," the family and visitors retired to the drawing room, and for over two hours we conversed on the personality of God, the Godhead and pre-existence. My husband, not feeling well, took no part in the conversation, neither did the other members of the household; but they listened very attentively.

I will pass over a period of nine months, a time fraught with great anxiety and trial, for my beloved husband continued ill. His doctor having advised a sea voyage, we went to Brooklyn, New York, where we stayed with some friends for a few weeks. Then we went to several places of interest, and eventually settled down for a few months in beautiful Sullivan County, New York State. When we left England we thought three months of change would fully restore my husband's health; but the fourth, fifth, sixth, and seventh month passed, and we realized that if he returned home he could never fill the requirements of his position; and, indeed, we heard that another had been put in his place, so that the outlook was very dark before us. But we trusted in God, and the knowledge of the *personality* of our Heavenly Father brought a *nearness* in prayer such as I had never known before. I can truly say they were days when I was living and not knowing what a day or hour might bring forth, walking by faith; for my esteemed companion was seriously ill, and all my precious children and kindred three thousand miles away. Well, to be brief—one morning I was alone for a few moments in my bedroom. I was unusually troubled and anxious, and felt I must pour out my pent up feelings to God. Kneeling down I asked him to make known to me if my husband would recover, and promised him that if he would spare his life we would devote our lives more to His service. (We had been earnest workers in the Baptist Church for twenty-five years.)

I had no sooner uttered the prayer than a voice spoke these words, "Your husband shall be completely restored and he shall preach the Gospel." I stood up amazed, but full of joy. I knew without a doubt that sooner or later my husband would be made well and strong again. But the *second* promise puzzled me greatly. After pondering the words over and over in my mind, I could only come to one conclusion, and it was that, impossible though it seemed at that time, yet he was to enter college to study and train for the Baptist ministry. I then recalled that

when we were first married he had told me that, as a young boy in his teens, he had longed to be a minister. Such an idea as "Mormonism" ever becoming a factor in our lives never entered my mind.

From that ever memorable day my dear husband began to get better, and a month later we were on the ocean, homeward bound. My heart was full of hope and joy. How favoured of the Lord I felt! What a sweet content and quiet trust settled down upon my soul! The pleasure of being with our beloved children, and the precious assurance that God would fulfil His promise, lifted us above the many trials and difficulties we had to encounter for long months afterwards.

About eighteen months passed, and there was no sign to show that the second promise would be fulfilled. One day, as I was preparing to serve dinner, a knock came to our door. I answered it. A young man asked me if I would accept of a Gospel tract. I quickly turned it over and saw the words "Church of Jesus Christ of Latter-day Saints." I told him I had met some of his people two years before, and that I had learned truths on that occasion which helped me so much that I had vaguely hoped ever since to hear *more* of their teaching. I told him I could not invite him in then, but if he would kindly call another time I would be pleased to converse with him. He called again a few weeks later, and during his visit mentioned the Book of Mormon, a history of the ancient inhabitants of America. I was greatly interested, and requested him to order the book for me. Some time afterwards he brought it. I started at once to read it most carefully, through to the end. I am glad I did so now, because I came to these words in Moroni 10:4: "And if ye shall ask with a sincere heart, with *real intent*, having faith in Christ, He will manifest the truth of it unto you by the power of the Holy Ghost." It was while studying the Book of Mormon that I can truthfully say I received my *first great testimony* of the restored Gospel, and looking back to those early days of earnest investigation, I know that it was about the same time that it was borne in upon me that my husband, too, would *receive* it, and that one day he would become a "Mormon" missionary and be called to the work of preaching the Gospel as I had been promised in the mountains of New York State, not as a Baptist minister, but as an ambassador of Christ, proclaiming the glad tidings of the fulness of the Gospel.

Two years of prayerful study followed, during which the elders faithfully visited our home and taught us the great principles and teachings of "Mormonism." Then one of my daughters and myself were baptized into the Church. Soon after two more of my family joined. Then my husband and another of our grown children were baptized. A few days following his baptism my husband was deeply impressed to go to Utah at an early day, although just previous to his baptism he had expressed his

unwillingness to leave his own country. However, inside three months he was on the way, and a few months later the last member of our family of five was baptized. We all emigrated to Utah and settled in Ogden City, where, after making our home for eight years—happy years indeed, full of new interests and the forming of valuable and dear friendships among the people of God—we received the promised fulfillment of the promise given me in 1906. My husband received a call to perform a mission in England and I also was called to accompany him and to act as a missionary. We landed in England, July 24th, 1920, and were assigned to labour in Nottingham, my native city, where I have many relatives and friends. We surely rejoice in the providence of God which has been over us these many years, and my only desire in life is to do his gracious will and to help to roll on the work of redeeming the world from error and darkness.

84 Robin Hood Chase, Nottingham.

FROM THE MISSION FIELD.

Release.—Elder Mortimer Decker, a traveling elder in the Leeds conference, was honorably released September 1st, 1921, on account of ill-health. He sailed for home the same day, per s.s. *Empress of Britain.*

Baptism.—Saturday, September 4th, 1921, a baptismal service was held at the public baths, Leicester, Nottingham conference. President Frank Wheatley took charge. Elder Charles H. Last gave an address on baptism, after which four candidates were baptized by Elder Abraham Noble. They were confirmed by Elders Robinson, Hunt and Valentine.

DIED.

BELL.—At Southery, near Downham Market, Norwich conference, February 7th, 1921, Jane Bell. Deceased was in her 90th year, and was a faithful member of the Church for forty years. She was isolated from any branch, and news of her death was received only a few days ago.

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